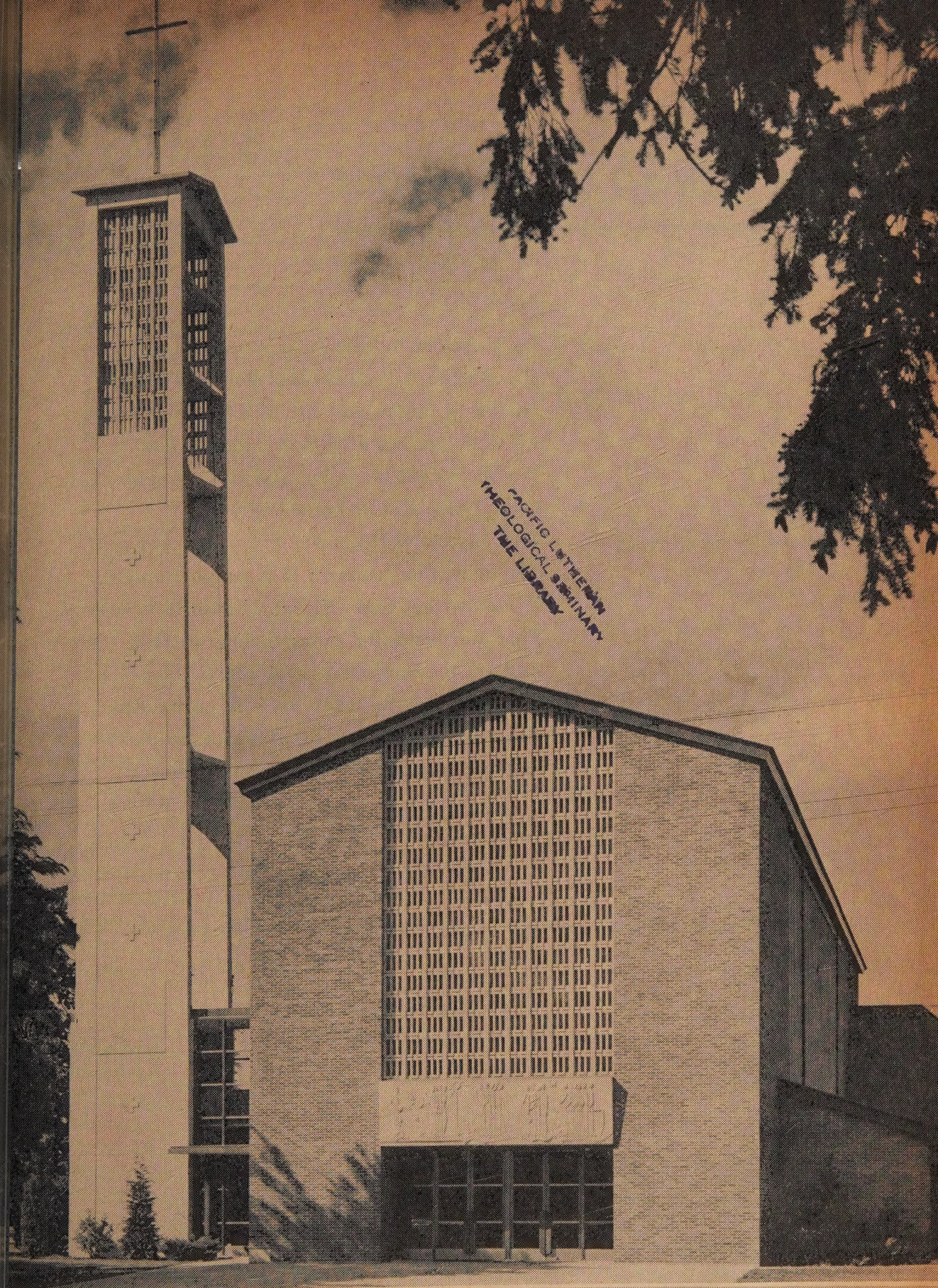

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Lutheran Herald

H 8, 1960 • VOLUME 44 • NUMBER 10

How Small a Whisper

Lo, these are
but the outskirts
of His ways;
and how small a whisper
do we hear
of Him!

Job 26:14

Lo, these are but the outskirts of His ways.
His attributes of power that flow and brim,
His glory, might, and strength that fill our days—
All these are but a whisper small of Him!
We know God is eternal and that through
Eternity He will be here. And yet
That somehow He makes every moment new
The heart that leans on Him cannot forget.
We know that God is great. His world is vast.
That glory and that power belong to Him—
And yet the burdened heart knows this at last
That He is tender when the way grows dim.
The whisper grows, a great crescendo plays—
Lo, these are but the outskirts of His ways.

—Melva Rorem

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Editor: O. G. M
Associate Editor: WILLIAM H.
Assistant Editor: MELVA

Official organ of The Evangel
theran Church. Published wee
Augsburg Publishing House, 42
Fifth Street, Minneapolis 15, Min
dolph E. Haugan, General Manag
bert E. Anderson, Circulation M
Subscription price, United Sta
Canada per year, $3.00. Entered
ond class matter, January 14, 1
the post office at Minneapolis,
under the act of March 3, 1879
ed in the United States of Am
Augsburg Publishing House, Min
15, Minnesota.

© Augsburg Publishing House.

he Way of
oneliness

The Way of the Cross —
A Lenten Series by Robert Gronlund

T WEEK we mentioned that the benefit to be de-
ived from a thoughtful reading of *Pilgrim's Prog-*
nd a reverent traveling of the Way of the Cross in
enten services was similar in that we have the
tunity to grow stronger in our faith through
In yet another likeness, we find Christian talking
angelist, inquiring directions to the Eternal City,
it he might not become lost on the way. Bunyan
vangelist say, "Do you see yonder wicket gate?"
tian replies, "No." "Then do you see yonder shin-
ght?" "I think I do." "Then keep that light in
eye and go up directly thereto; so shalt thou see
ate."

we were asked, do we see clearly our destination
, especially the way of entry to life abundant, in
ty and humility we would have to say, as did
tian, "No." But we can and do see the cross on
our Savior died and keeping that cross before
ye, we can travel on, using it as our guide until
o find ourselves before the wicket gate. So let us
e Way of the Cross, striving to gain a clearer
of the cross, so that it may truly be our guide
Eternal City.

we go the Way of the Cross we find it to be the
of Loneliness, for the cross was an experience in
ness for Jesus. I think not only of that loneliness
prompted the anguished cry "My God, My God,
hast thou forsaken me?" for though it is a symbol
heliness, it is more a subject for Good Friday, but
s simple, yet soul-tearing comment, "And they all
k him and fled."

it was that he who came to befriend man and to
im the one thing man could not gain for himself,
sting life, must now go the Way of Sorrows,
and forsaken. He would have to stand before his
ies without the comforting presence of a single
le. The aching pain of loneliness had been added
e ransom price of the world. Not one of his fol-
s stood by him; not bold, brave Peter, who swore
to leave him; not faithful Andrew, who had

And they all forsook Him and fled (*Mark 14:50*)

The ancient meaning of the Egyptian Cross, with a looped handle, was "life" or "of the living." In later times, Christians adopted it as a symbol of the Cross. This is in accord with the Christian belief that the Cross is the tree of life.

brought others to him; not even the gentle, deep-seeing John, whom we are told was the disciple Jesus loved. Despite all their vows of courageous faithfulness, they all fled.

Yes, the Way of the Cross was the Way of Loneliness. It is a dark picture, a dark scene of dark loneliness. The trial, the crucifixion, death, had to be endured alone. And the scene becomes no brighter when we realize that we still often forsake our Lord and flee for no better reasons despite our brave promises to the contrary.

We can sense some of this aching loneliness, for who among us has not endured its pangs? Many have said the greatest problem of our age is loneliness, which is perhaps the key to our feverish activity, our obsession with being in the thick of people and things. We do so because it helps us forget the ache but it not only is still there but often is intensified, for though it is hard to be alone, to be isolated from contact with other human beings, it can be withstood. But what is unbearably bitter is to be surrounded by people, to be in a crowd and still to feel alone. What pain and sorrow that brings and if we could but see into the heart of *The Lonely Crowd,* to use Reisman's term, we would be appalled by the epidemic proportion of loneliness in one form or another.

But there is no continuing darkness in this dreary picture! There is a bright and shining ray and it is this: Because Jesus endured the cross and all its sharp loneliness, you and I need never have to be alone again!

(Continued on page 11)

are collected and weighed. Nor is this the last m of the planners, for at every stage through the script there is critical sharing of ideas.

Meanwhile those responsible in other areas a busy. The sales and purchasing representatives churches' publishing houses sharpen pencils and on estimated needs. Production men in comp begin to set schedules. The pressroom thinks in of the runs needed to take care of color printing items. The bindery makes ready to gather from 20 items for each activity packet.

All through this whirl of activity one imag clear in the minds of those who work—the teach the pupil in some parish of the ALC, the EL UELC, or the LFC. Can others use it? The makes sure that the Lord's Prayer is clear wh child prays, "Forgive us our trespasses," or "for our debts."

Those responsible for preparing VCS mater just as conscious of the teachers as they are of t

Half A Million Children V

Five semi-trailers pulled out of the shipping lane of the Wartburg Press in Columbus, Ohio, in early January. They were loaded with the first shipments of material to help a half a million children of four Lutheran bodies learn more about the Lord's Prayer when they go to vacation church school this summer. (Before summer the equivalent of another five trailers of material will be shipped.)

Teaching 500,000 youngsters will be more than 25,000 teachers, most of them volunteers. Housewives and mothers will re-schedule home duties for those 10 important days of the VCS program. School teachers, still busy with the last administrative work at their posts, will plunge into VCS plans in the local parish. This year's series is called, "Teach Us to Pray."

But before we describe what was on those trailers and tell you how these materials are to be used, you might like to know a little about how vacation school material is "born."

A vacation church school series begins with conferences between the Parish Education representatives of the merging churches and the writers and editors of the series. Here the needs of the field are examined, discussed, focused, and applied to the planned vacation Bible school material. Ideas are poured out for examination, modification, or acceptance. Suggestions from users dren. In fact, they are aware that the success VCS program depends more upon the teache it does on the material. Care was taken to a vacation school series that could be used by t in all kinds of parishes.

For all who will teach there are three import of training helps:

1. The Vacation Church School Clinics to on a church-wide basis. In this month of Ma teachers of teachers will be trained in various of the church. Ask your pastor when the loca will be held. About 50,000 sample lessons ha printed to meet clinic needs.

2. Every *Superintendent's Guide* contains a s of the steps to be taken in meetings with local t

3. Each *Superintendent's Guide* has a featur new to any VCS materials. A detachable folde cluded for each departmental leader. This is to to guide the departmental meetings in final pla the superintendent has a step-by-step guide for assistants to the teaching staff.

When the VCS program gets underway, teach have excellent guidance in meeting the needs classes. The *Nursery Teacher's Guide* feature activity with a special section on the rhythm ba *Kindergarten Teacher's Guide* has a well develo

ncluding those hard to find finger plays. The *y Teacher's Guide* helps the teacher use the *ook*. The *Junior Teacher's Guide* develops the ble study that has been geared to Junior abilities. *termediate Teacher's Guide* stresses the mature anding of prayer that this age group can attain. eachers' guides carry outlines of the course, plus day and step-by-step guidance. The new teacher ve a guide for effective teaching. The experienced will appreciate being made free by the text from ail that curbs creative teaching.

real test comes when the youngsters actually o vacation school. Will the material be meaning- them? Will the lessons hold their attention? were some of the questions confronting the s of the series. Artists and writers worked to- to make the answer to both questions yes.

l's workbooks will be fun to own in school and school is over. Delightfully illustrated in color, ooks present ingenious puzzles and exercises, and warding learning.

The children attending VCS will count the packaged "Do-It-Yourself" activities as the most important part of their experience. Nursery, kindergarten, and primary children will come home with a project a day. These projects will be used in the teaching of the lessons, and children won't want to give them up. A designer of many popular children's toys did the work on one of these sets, and his professional skill shows through. The juniors will be making a church window that trainers of clinic teachers called "simply beautiful" and a pair of smart foil decorated book ends. Intermediates will be constructing an illuminated prayer book to be bound in red leatherette and prayer card box which promises long use.

Vacation Church School really lasts much longer than 10 days, just as the answer to the Disciples' request, "Teach us to pray," has lasted. The truths children learn, the memory of the fun they have had, and the growth in the personal practice of prayer—all of these results will give lasting value to the 1960 VCS program, TEACH US TO PRAY.

y "Teach Us to Pray"

By Wilson C. Egbert

ery children will have their very own Bible story ith pictures, *My Book About Jesus.*

Kindergarten Workbook has a brand new way of ng illustrations with the story by color and shape. ndergarten child will combine his work with the of two fine artists for an unusual three-color

ary children will appreciate the bold, fresh of the art work and the "expandable" exercises. raders can do the simple checking required of while second and third grade children are in- more deeply. The workbook was built by an nced teacher for the effective use of the volun-

Junior Workbook features the design of a bril- ung artist who scooped the top prize at a lead- te fair art show this past summer. Juniors will pportunities to build their own prayers and to he Bible's teaching about prayer.

mediates will have a *Workbook* that combines derstanding and the faithful practice of prayer unusual combination of art and effective teach-

parents the *Home Book* offers a page a day e in keeping up with the VCS. Prayers and de- l readings for each day are included.

Billowing dust settles on eyebrows, hair, and ear-rims. It is only half-light. Blinking you see the heaving figure of a young Arab woman . . .

Where the Wind Grows Colde

by Baden Hickm

BILLOWING DUST SETTLES on eyebrows, hair and ear-rims, crusting like cheap facepowder wrongly applied and hopelessly out of tone. There is an unsettling whiff, an oppressive odor. It is only half-light.

Then, blinking you see the heaving figure of the young Arab woman, squatting otherwise motionless in the corner of the drab dwelling. Her bite-blotched face turns in a challenge and then gazes back into the weak glow of the single burning log.

This is a gourbis (primitive dwelling); within is a refugee. The place is a windy Tunisian hillside not far from the Algerian border. And this is the twentieth century.

The picture is not necessarily typical of the plight of a quarter of a million men, women and children at present exiled in Tunisia and Morocco. Not all are ill, but neither has every fleeing family found mud, twigs and clay sufficient to shelter within.

It is instead the picture of one. Study her closely. Her head now rests on a "pillow" of craggy rock jutting up from the earth floor. One sandaled foot bothers the burning stump; reluctantly it flickers on. She dozes. Around her gourbis, just about the size of an average double bed, are the belongings of the seven residents (four adults, three children). There are spoons, a few dishes and tattered bags.

She is a mother with a cold, but this could not be called a home. It is a somber futility where days are brooded away and where the wind outside grows stronger and colder.

Through the yard-high open doorway again, and refugees step forward. Some come slowly forward to greet you from among the trees where they also live. The men are mostly old, the women thin-faced, and the many children shy.

It is all so invisible on this border hillside: uncertainty and frustration. There are sores, scaling skins, too many children with clothing as flimsy as gossamer, absence of any real purpose.

Here, and amid the gourbis and caves along th Tunisian border, the spiritual degradation that a nies immobility and indifference is revealed. H cold, idleness, insecurity, poverty and an alien ment. The refugees are listless, and it is a lan which does not come from past malnutrition a

Still Hopeful

Yet the Algerian refugee situation is as diff the European problem as the people themse the border mountains, scrub and forests whe sands can be found in their gourbis and hill-s rows, the smiles of sincere welcome are no ones. There is no ultimate resignation. Eac believes he will one day go home. And no d will.

Meanwhile, the young woman in the semi- whose household has only two blankets, the and the children, must be kept *alive*. The pr as simple and as dramatic as that.

Emergency milk centers for the children, w being set up in more and more areas, spotl situations—and the speedy benefits such actio Ragged youngsters up to the age of 15 travel to the tent milk stations for their mug of liq mins. White-uniformed staff allocate the milk dreds in a few hours. Then the children wan to their families. Few attend school. Within fou it is reported, the children are looking better.

The facts and figures behind the Tunisian situation are startling in their simplicity. As t of North African nationalism suddenly explod the sprawling land of Algeria, almost overni gees flooded neighboring and sympathetic Others went west to seek asylum in Morocco.

xodus has continued now for more than five
ıe flow seems unending, and as in all situations
en of governments are walking the political
, statistics vary.
Tunisian refugee count, based on the actual
of fleeing Algerians who today sit on host
in the border limits, is about 150,000. Morocco
shelters about another 102,000. The combined
more than 250,000 men, women and children
70,000 *more* than the current total that the
Nations High Commissioner for Refugees
nd plans by.

Double Check

relief teams along the two borders are at-
to feed and clothe the thousands—they ac-
ge the official ration cards of 250,000, let it be
-U. N. High Commissioner Auguste R. Lindt
elf called for a "full appraisal" of the conflict-
s. His recently appointed special representatives
ands are now at work. It is generally expected,
in Tunisia, that the higher version will even-
confirmed.
an relief records show that by November, 1957,
g like 50,000 had crossed the border: in No-
1958, the figure had risen to 85,000. The last
ıs of internal hostilities has increased the total
150,000.
50 per cent are children under 14; between
5 per cent are women, while most of the re-
men are old.
nidst these facts and figures which will mature
ory within the filing cabinets of Tunis, there
at all are agreed upon. It is the point beyond
aboration of the simple merely grows obscure.
s relief supplies and help should halt forever
v, there would be chaos and death on an almost
led scale within 14 days.
derstand something of what the one-way flow
es has meant to Tunisia, it is necessary to first
ıd look outwards from the flat roof of the
ty. Arabian logic must be considered.
ı (pop. between 3,500,000 and 4,000,000; area
000 sq. mls.) has been an independent Muslim
ıe only June, 1956. Until then, it was a French
ate. It is, in many ways, therefore, a fledgling
irile yet poor, ambitious yet immature, a mili-
ture of the ancient and modern.
ınd of Arabs, Jews, French, Italians, Maltese
r Europeans lies halfway between the Straits
tar and the Suez Canal and, with Sicily, forms
er between the eastern and western Mediter-

situation which gave Carthage its greatness
ther with the possession of nearly 900 miles
of coastline, gives modern Tunisia special economic and political importance. It is a status, it is ruled, nothing must be allowed to endanger if national prosperity is to be achieved.

When then another armed debate over colonialism was begun in the land next door, aspiring Tunisia in the fullness of its own new-found independence gave a host's smile to the refugees. And then promptly said: "You must stay in the four provinces on the border."

Welcome, But . . .

It was clear that if the homeless and hungry swarmed past Souk el Arba in the north and the southward areas of Le Kef, Kasserine and Gafsa, the already insecure economic situation would be further undermined. Widespread unemployment (about 400,000) would shoot starwards; land restoration (tree planting is a national hobby) would be set back; and key cities like Tunis (already stifled with a population of about 450,000) would be swamped. The refugees were given a handshake but no armchair.

The result has been a neat situation and eventually a helpful one so far as normal refugee administration is concerned. The humanitarian consequences are another matter.

Out across the oasis and vineyards from bustling Tunis, away on the farside of the famous World War II battle lands, lie Souk el Arba (with 67,417 refugees), Le Kef (about 50,000), Kasserine (23,049) and Gafsa (11,437). Refugees can move from border province to border province if they wish, but not eastwards past the military-controlled inland boundary. Only a very few exceptions for orphans, students and sponsored refugees have been allowed. No unauthorized visitors may probe the troubled regions.

This has meant for one under-developed sun-drowsy township alone, Ghardimaou in Souk el Araba, that the local population of some 40,000 is outnumbered by 62,000 refugee guests. And still the refugees come. . . .

Little was known in the outside world about the growing human drama, the increasing need, of the homeless and fleeing Algerians. In 1958 both the Tunisian and Moroccan Red Crescent Societies were recognized and admitted as members of the League of Red Cross Societies. At the end of the same year, both host governments also turned to the United Nations General Assembly and asked the world to supplement the help of the Red Cross.

It is a recorded fact that then, as today, men of international goodwill stood before the refugees in the mountains, on the plains and within the scrub and steppe, and declared: "You are not forgotten." It is also a recorded fact that hundreds cried in the desert when they heard in the native Arabic of their self-appointed headsmen that the world would not let them starve.

ONE GREAT HOUR

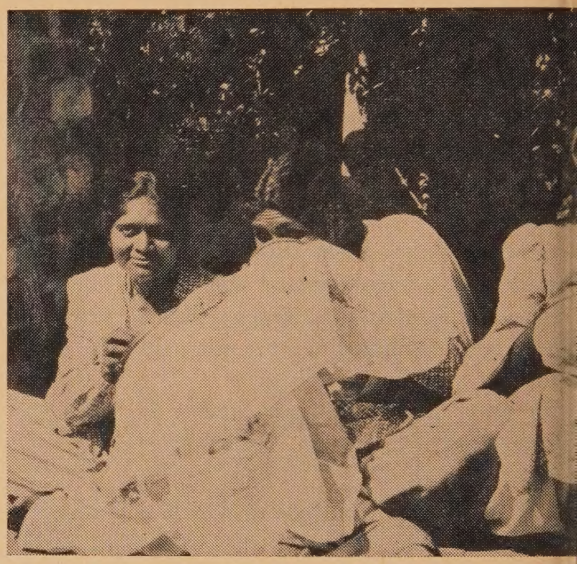
Lutherans will again join with members of 34 other Protestant and Eastern Orthodox denominations in the observance of "One Great Hour of Sharing" on Sunday, March 27.

The 1960 appeal is the twelfth annual cooperative effort of major American denominations to relieve suffering abroad, both in emergency situations resulting from natural disasters and with continuing assistance of material aid, health programs, education and self-help projects in the needy areas. Pictures on this page show some ways in which the help is given.

In Lutheran Churches special offerings received on this Sunday will be channeled through Lutheran World Action, the annual financial appeal of the eight Lutheran churches participating in the National Lutheran Council.

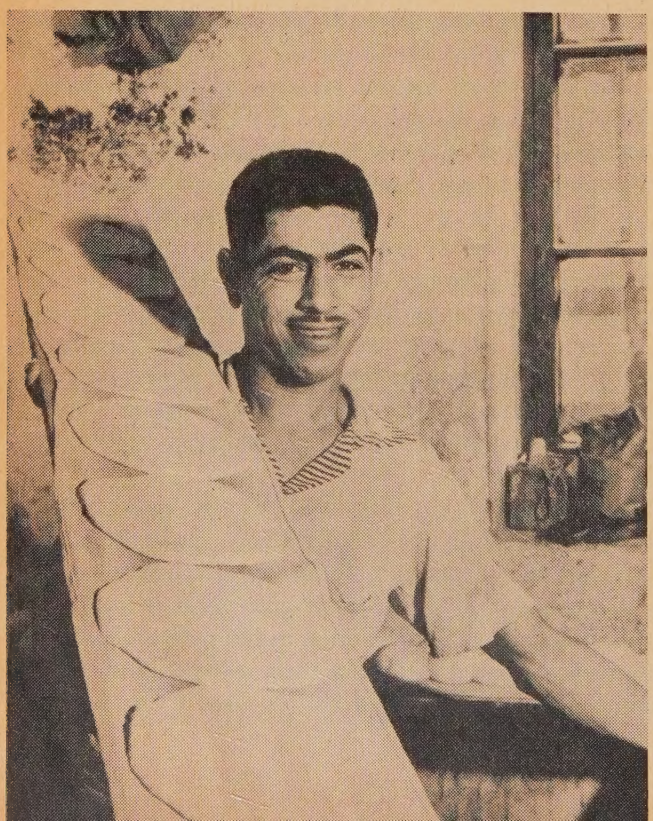
Special emphasis will be placed on the refugee program of the various churches during this World Refugee Year, the international effort which is seeking to find permanent solutions for the thousands of homeless of the world. See page 6.

These Chinese refugee women are in the embroidery cla sored by Lutheran World Service.



Above: Biting threads seems to be a universal sewing habi three young women have come in from the villages to l skill of embroidery and return to teach their fellow villag money returned by these women will make a great diffe their way of life. Funds from the Protestant churches h port these technical service programs in Pakistan.

Below: A future baker at work. This refugee learns the art of baking at a self-help project carried on in Jerusalem. After his training is completed he can set up a small shop and become self-supporting. The Protestant churches, give funds for these training programs and also make small loans to set the refugee up in business.



Below: At the clothing center of the Near East Christian in Jerusalem Mr. Abdallah Budeiri, a social worker, help preparing clothing for distribution. Another helper looks very serviceable garment just received.

tudies in the Book of Genesis

One in a Series by C. L. Bruland

E INTRODUCTION to Genesis (1:1-2:3) appreciawas developed toward three statements: "God . ," "And it was so," and, "God saw it was These statements could easily constitute the of Genesis. God did say to the formless: "Take and to the void, the empty; "Have fullness." 's spoken Word there was immediate response. so, and God's last appraisal as He saw every at He had made was this: "and, behold it was od" (Gen. 1:31).

to man, the climactic act of creation, to man, d with privilege and a high and unique destiny, id: "You shall . . . ," "You may . . . ," and, all not . . . ," AND, it was *not* so.

then was to happen, and what evaluation can ed upon the results?

ay: Read Genesis 2:4-4:26. In the mind of the writer these three chapters are a unit (with ore such units to go.) As you read, "converse" p this term in dictionary): Ask: What is in and what do these verses represent?" "What is 3, and what do these verses represent?" "What en. 4, and what do these verses represent?" Give chapter a name. Giving names is "putting han- ' each chapter so that you can carry and digest tents and development more easily.

Day: Read carefully Gen. 2:4-25. These verses t the setting for that which takes place in Gen. look forward, not backward. Note also the g:

2:5b "day" is not a 24 hour period of time, but m, in this instance, designates the *total* period of hich encompasses *all* the days of creation. Time- y as a term can have varied meanings.

rther it is helpful to dissociate thinking from time in regard to "plant" and "herb" (2:5) and "tree" nd to realize that "plant," "herb," and "tree" are sociated with the specific needs that will soon be namely his food. Genesis 1 references are generic. 2 references are specific. Following the specific ion of food and environment comes man who is ax and real purpose of creation.

so it is well to be aware of a literary device used Genesis author. Read Gen. 2:4-6; then examine 12; 6:9, 10 and 10:1. In each instance there is a l recapitulation. The purpose of each is introductory. se and thoughts relate and are preparatory to what and, are transitional in intent.

Mindful of these three comments, read Gen. 2:4-25. "Converse." Ask: "Who?" Notice a second word used with God. Circle every occurance of both words. "Lord," or "Jehovah" (ASV) God is carefully used nomenclature "Lord or Jehovah" is the name used to identify the covenant God, the God of Grace. (Look up names of God in Bible Dictionary.) Be mindful of word clues for contrast. You have one such in Gen. 2:20. Interrogate and find the relationships.

Do you think that Luther was speaking affectionately and with respect towards his wife in calling her, "Katie, my rib"?

Lastly know your material well enough so that you can think through the chapter and see man and his privileged status, Gen. 2:7 (Compare Gen. 1:26-20:3:-19b.) Also see man in his relationship to God, to nature, to the trees and the commandment, to the woman and to himself. (With last N.B. 2:25.) Put in writing. Above all ponder Gen. 2:9, 15-17. Did man have complete freedom. Why this command and restriction?

3rd Day: Read Genesis 3. Find its 3 parts. Converse: "Who?" Who is new to the scene? To use an expression: Where in the world did he come from? "What?" Write out the makeup of temptation? List results of fall. What is purpose of temptation? Ask "Why?" "How?" What is the development of the story? Memorize 3:15. Call to mind man's experience in Gen. 2. Now subsequent to the fall, what is man's relationship to God, to himself, his wife, nature, Satan, and to the garden. Record.

4th Day: Genesis 4 can wisely be called the "Cain and Abel" chapter. Cain and his descendants express one strain of life; Abel another. With Gen. 4 these two strains of man are in contrast. Remember that Gen. 4 is a continuation of the results of the fall. Gen. 4 shows sin's effect upon man in succeeding generations, and manifests the long term results of sin. Converse: "Who?" "What?" etc. Notice moodiness in 4:5b. Why this? What does God say? What resulted? Self pity= what?=self pity="mark of Cain." Read carefully about descendants. Notice their cultural creativity. (This deserves thought, for they are the materialists of their day.) Note the climax to all of this in 4:23, 24. What about "mood" here?—Now read Gen. 4:25, 26. In the KJV one reads "God appointed another *seed* . . ." (Shades of Gen. 3:15!).

(Continued on page 11)

Reflections on the office of

The District President

By A. C. Le

Part II

BEFORE REFLECTING FURTHER on this whole matter, it may be well to point out what is already obvious to any serious student of the problem; namely, that these lines are not meant to be either exhaustive or profound. Just as the learned historians among us could write volumes giving an adequate interpretation of the Office of the District President in American Lutheranism, so now, our political scientist could do likewise in examining the new Constitution as it relates to this office. The lines which follow seek to do this in a manner that is even less than cursory, and in the full knowledge that generalizations are dangerous. Nevertheless, this would seem about as far as we dare pursue the matter, from the standpoint of both space and reader interest.

As was stated earlier, even though we have a Constitution (at this point one would like to call the Church's attention to the tremendous, thankless task which has been accomplished under the work and guidance of the Joint Union Committee) which spells out the duties of the district president in some detail, it still remains true that the new Church will be in the process of interpreting and determining what these duties will actually be in practice, for some time to come. Furthermore, this will be done by the men elected to the office, and the way the Church insists on using the office. This is not to say that the Constitution should be of little concern to the Church. On the contrary, unless we have some understanding of the basic governmental structure of the new Church as spelled out in the Constitution, we will not understand the need for an intelligent concern with respect to the Office of the District President.

In the Constitution, Article V, Section 3, Basic Principles of Organization and Operation, it is stated: "This Constitution is based on certain fundamental principles of organization and procedure. These principles shall be preserved in amendments to this Constitution and its Bylaws. They are:

(1) The representative character of legislative assemblies shall be preserved.

(2) Effective checks and balances between and within the agencies of the Church shall be maintained.

(3) The functions of the officers, districts, co divisions, boards, commissions, and standing mittees shall be clearly defined by the Const and Bylaws, which shall also guarantee that sibility and authority are commensurate.

(4) There shall at all times be clear and direct nels for all officers, districts, councils, di boards, commissions, and standing commit the Church to bring recommendations befo legislative assemblies."

It would seem that paragraphs 1 and 4 can be stood and accepted without too much difficulty the phrase "checks and balances" in paragraph "which shall guarantee that responsibility and au are commensurate" in paragraph 3, that seem pe to this discussion. When the Constitution and are allowed to spell out what these terms are to for the new Church, it is very obvious that the tional concern of American Lutheranism is prese Church is to be protected from a clerical hei first, by placing the elections to offices in the in the hands of a representative assembly; secon placing the "faith in action" area of the Churc in the hands of executive boards who answer national legislative assembly, except as they ar by the Joint Council in emergency matters b assembly sessions.

It is just at this point that another observati perhaps be made with respect to the Office of t trict President. There is some evidence to ma believe that the fear of Romanizing tendencies ing to the office is now being replaced by an in concern over against a powerful "proliferation reaucracies" fostered through the departmental s of the Church. The great hue and cry in this not against an all-powerful district president, but File 13, which insists on a new and important or program for the congregation almost before one has been completed. If the district pres criticized today, it is less often because of his authority as preacher, teacher, and councillor, an often because of his having become an errand the departments of the Church.

ıay be well for us to begin remembering even ıat a reaction against the aggressive work of the ments of the Church can be just as harmful and sed as the former reaction against the Office of the t President has been. Furthermore, the danger of partments becoming a "proliferation of bureaucra- ecause of their aggressiveness, is not as tragic as ere because of indolence and lack of vision. What edy it is when an executive board calls anyone rvice but the most aggressive, best qualified man an find in the field! When the unfortunate cir- ınces of poorly qualified personnel does descend a department, not only does the work of the lual department suffer, but an unbalance over the others ensues. This, in turn, sooner or later to set up one department against another as if ok precedence over the other. The result is a ed view and understanding of the wholeness latedness of the work of the Church.

e, then, the Church faces a constant danger and na which the new Constitution seeks to solve by of checks and balances. How long these checks alances in their present form can function suffi- well for the life of an ever-expanding Church uestion which will always insist on receiving the concern of sincere and competent churchmen. y we are discovering that bigness offers new dis- ages as well as opportunities. So much so that onders if American Lutheranism will be forced ırther mergers sooner than it thinks, not in order w bigger, but smaller, albeit without losing those which will be given to the Church through the t mergers. In the light of the problems which with bigness, it is difficult to see further mergers same terms as we think of them today. One Lu- Church in America there may well be if the as we know it, is allowed to stand. But govern- its on a limited territorial basis, with federated over certain areas of the Church's activity, seem already asking for a place in our thinking. We go into the matter further here except to empha- at this possibility does not negate the high pur- nd value of the present mergers going on through- merican Lutheranism. It is difficult to see how ght more easily be drawn together in spirit and e at this juncture of our history regardless of s to come in the future.

point I am trying to make is that, whether we t the present check and balance systems in the an Church today, or contemplate what they may o be in the future, the duties assigned to the Officer of the territory or district will be of ing concern to the Church. If this is true, it to me that we can say that, even though some would like to have seen certain duties underlined as being far more important than others, the new Constitution has anticipated the needs of the immediate future.

This leads us to the final considerations of these lines. First, what are the qualifications necessary to meet the needs of the office in the new Church? Secondly, will the new Church be ready to accept and make use of the office it needs?

THE WAY OF LONELINESS

(Continued from page 3)

What a wonderful thing to impress upon our own minds—that God is with us! Whether it be in an empty house, a deserted beach, the crowded street, the dark night of pain, the vacuum left by a departed loved one, God stands with us, sharing, brightening, lightening our loneliness. It is certainly part of what Luther meant when he said that one man and God are always a majority.

And we think of Jesus' own promises, "Where two or three are gathered in my name, there am I in the midst of them." "Lo, I am with you always to the close of the age." Or as someone replied when asked the secret of his inner peace and contentment, "I have a Friend!" That's it! We too have a Friend, a Friend who has gone the Way of the Cross and experienced its bitter loneliness so that we might never, despite our many sins, be separated from our God and Father ever. Amen.

STUDIES IN THE BOOK OF GENESIS

(Continued from page 9)

5th Day: How are you doing?—Maybe it would be well to check up on the use of the Introductory Guide.

Initially the Introductory Guide needs constant use and referral. Now—1. Are you finding it work? It does take time and *thought.* 2. Are you using only your Bible? Helpful use of dictionaries is manifestly encouraged, and soon the use of a Bible Atlas. However, for detailed exposition of Gen. 1-5 you will find tremendously interesting and helpful the new *Luther Works,* Vol. I. 3. What of your use of prayer, before, during and following study? 4. What of your creative use of *imagination, conversation, digestion* and *use?*

As a closing assignment and for meditation, read again Gen. 2:4-4:26. Find and write out every instance of God's approach to man and God's speaking. Write out, or mark in Bible, what God says and to whom. Who initiated the conversations? (This is highly important to discover.) Why must this be? Here will be found a real study in Law and Gospel. When you finish writing all the statements. Circle the questions God asks. Apply them to yourselves in a devotional exercise.

SNOW

Snowbound

It finally came. After making like Florida and southern California for several months, the winter finally bestirred itself on Tuesday last and dumped an old-fashioned load of snow on the Middle West. The big white angora mitten came down and everything got quiet. For a while the little toy cars buzzed angrily, spinning their futile wheels; then there was the muffled slamming of a door and silence. For a while the snow shovels scraped; then they were set aside. The Big City, so frenzied, so boastful, so conscious of its major role in this galaxy, accepted its swaddling of snow and for a few hours faced the ultimate fact of weakness.

Coziness

Something primal in us responds to this winding in of the snow. Whittier's *Snowbound* (it has, alas, disappeared from the school anthologies) celebrates the human need of being cozy, snug, quiet. All of us carry about with us a memory of a primitive serenity. The steamy bath, the being bundled and carried into a warm room, and the long afternoon of silence broken only by the faint ticking of a clock. I recall a long, low room in a farmhouse centuries old, with the dark forest framing us in and the snow falling and falling. I sit on a wooden bench by the window looking out into the gathering darkness, bewildered by the beautiful muchness of snow. I am five or six; I could be fifty or sixty. It doesn't matter. I am an observing eye entranced by the stately occurrence; the solemn dance of wind and flake. Soon now the horses will be coming back from logging. I shall hear their bells, the muzzled clop of their hooves, their snort and whinny at the sight of the old gray barns. A man bending his head into the snow will push open the dark doors; the harnesses will be hung up, the heaving flanks rubbed down; oats will rattle into the manger; doors will be shut on the fragrant animal darkness, and the snow will come down in soft wooly masses all night, all night. Here where I sit in my stilly dream, the old clock clucks and a clean birch fire crackles. I am safe, I am secured against wind and weather.

Blow, Blow, Thou Winter Wind

What we need even more than coziness, I suspect, is cessation. We need now and then to have the iron string of obligation snapped. We need, to put it nakedly, to have a few meetings cancelled. No child spa the snow from the midwinter tedium of the cla could be happier than I was when the snow some cancellations. The prospect of an evening house with the wind howling and the panes gla sleet was like being reprieved. It was a grace. F tyrant of my life is not a capricious oriental calip a red eye and a scimitar flashing on his fat thig a little scarlet appointment book with cluttered And for my friends and associates, as I am sure fo Americans, the effort to find an open date is complicated game of chess. People are now having ings at early breakfasts, they are scheduling lunches, they are even invading the sacred pr of the Sunday. The only time at which one relatively free from a committee meeting is b midnight and six A.M.

For a few fleeting hours the snow changed a It picked us up as households, it wrapped us cocoons of isolation, and it said to us, "Remembe that thou art dust." The snow was both swaddlin and winding sheet, witnessing to our babyish w and our final strengthlessness.

Miles to Go

But important as these moments are, they a the whole story. In Conrad Aiken's story "Silent Secret Snow," snow is a symbol of the isolat lunacy, and rest and sleep lie perilously close kingdom of Nirvana. For healthy spirits, sleep i an ultimate; death is not the wished-for. Robert little poetic marvel, "Stopping in the Woods on a Evening," comes closer to Christian truth:

The woods are lovely, dark, and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

BOOKS *in Review...*

ons Under Threat

THE DYING AND LIVING LORD. Helnut Gollwitzer, Muhlenberg Press, 123 pages, $1.25.

we contemplate the meaningfulness t and the Cross, our attention is on a single figure, the suffering Christ. e has by no means been outside the f suffering either on an individual or basis. The chief source of suffering n experience comes to us today from who have lived and continue to live Christianity is ominously threatened by ong arm of atheistic governments. It the heart of just such a pastor that enten sermons come.

en under the threat of Nazi imprisonthese sermons breathe with the ex- air of suffering yet filled with the assurance of Christ's victory for us. kts are all from the Gospel of Luke like many Lenten Sermon books, the continues with the Passion history the ascension. There are 15 sermons d in this paper-back edition, all of vorthy of thorough study and devonspiration. Especially worthy are the of sermons dealing with confession paration for Holy Communion. The f the real presence becomes alive and

layman and pastor alike, this book is adding to the Lenten reading list.

CHAPLAIN CURTIS G. JOHNSON

shop's Devotions

THE WAY OF RENEWAL. Arthur Lichtenberger, Seabury Press, 64 pages, $1.00.

cated in the preface "The aim of this s twofold: to present a selection of assages on some of the Lenten themes encourage the reader to turn to the of these quotations himself."

eeking to carry out this twofold pure author has chosen a theme for each f Lent, based on either the Collect, the or the Gospel for the Sunday of eek. The themes which he has select- Penitence, Abstinence, Moral Effort, s of the Kingdom, The Bread of Life, Word Made Flesh, and The Passion of ord.

for the meditations for each day of ek the author has used passages from range of Christian thought—from the fathers to the writings of C. S. Lewis. ook contains selections from about different writers. The choice of passages is, on the whole, very good. There are some excellent ones from such writers as William Law, Jean Grou, Soren Kierkegaard, and J. S. Whale, just to mention a few.

It appears that the book will be most valuable to the pastor in stimulating and directing his thinking both in his private devotions and in the preparation of his Lenten messages.

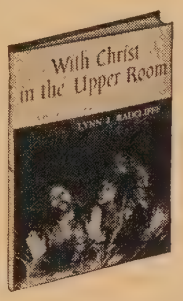
The author is the presiding bishop of the Protestant Episcopal Church.

ELMER O. ELLEFSON
Decorah, Iowa

Guests of Christ

WITH CHRIST IN THE UPPER ROOM. Lynn James Radcliffe, Abingdon Press, 80 pages, $1.50.

In this little book the author takes the reader through the events of that last dramatic evening in the upper room, making



them the basis for a series of devotional messages on such themes as "Strange Divinity" (Jesus washing the disciples' feet); "Tarnished Halos" (Judas); and "Assurance for Troubled Hearts" (John 14).

While the results are not strikingly original either in content or style, there is no doubt that many readers will find enough enlightenment and inspiration to feel rewarded for having included this book in their Lenten reading.

ARNOLD W. NELSON
Milwaukee, Wis.

Story of Holy Week

WEEK OF THE CROSS. Will Sessions, Bethany Press, 96 pages, $2.00.

An excellent book with a very good approach, far from depressing, yet bringing out the true message of Holy Week.

He states that there was no schedule he had to follow that required Jesus to ride in on Palm Sunday, cleanse the temple on Monday, etc. That statement is open to debate as some of us feel that He must ride in on the day the Lamb was chosen for the sacrifice.

He presents Him as triumphantly riding in, yet without slaves, captives, gold, silver or other booty, and emphasizes the spontaneous welcome He received. His Sunday reception is contrasted with the quietness of Monday.

The author spends quite a bit of time on the day of preaching, namely Tuesday but just a bit of time on Wednesday, which he does not like to call the day of preparation, because Christ's whole life was a preparation. One might disagree with his picturing Christ as "moody" on Thursday.

The book is written in an enjoyable narrative style, without losing the message of the suffering and dying Savior. The book is really a short harmony of the Gospel story of Holy Week, with appropriate running comments.

MARTIN T. JENSON
Dallas, Texas

Lenten Pilgrimage

THE DARK ROAD TO TRIUMPH. Clayton E. Williams, Crowell Co., 110 pages, $2.75.

Here is a series of powerful sermons that bring a fresh and invigorating structure to the passion of our Lord. No one can read this book without being spiritually challenged to again make the pilgrimage to Calvary and beyond to the glorious Easter morning.

The author knows man and his need as evidenced by this one of many thrusts: "What we see and know and do we can at least repent of and shun, but what we do not see or recognize is what betrays and damns our souls, because it confirms us in our self-righteousness." To read this book is a rich experience.

GRANT V. SORENSON
Granada Hills, Calif.

What Paul Might Have Been

PAUL THE DAUNTLESS. Basil Mathews, Revell, 375 pages, $3.95.

The author fills gaps in the Biblical account of Paul's life by imagining what may have happened to a person in his situation. The biography is greatly amplified by a running commentary on customs of the time, and by geographical and historical references. The author retraced Paul's paths before writing the book. This is a new edition of a book first published a generation ago; it contains much interesting information.

ROLF E. AASENG
Minneapolis, Minn.

Toward the Third Sunday in Lent

God's Alch

The Lesson: Revelation 2:1-7 • The Gospel: John 8:31-44

Monday, March 14

THE DISSATISFACTION

Romans 8:22

We know that the whole creation has been groaning in travail together until now, and not only the creation but we ourselves . . . .

The alchemists of old, mistaken as they were in their fruitless attempts to change base metals into gold, were expressing the deep desire of man to improve his condition. As man looks at himself he can be aware of the fact that he is not what he ought to be; there is within him a longing, a wanting that keeps him restless until it is provided for. Paul put this dissatisfaction in terms of a groaning: "We groan inwardly as we wait for adoption as sons." God is aware of this dissatisfaction and has made provision for it.

Father in heaven, this dissatisfaction expresses itself in me in so many ways. How much sin I commit that I do not want to commit! How much less I am than I want to be! How little I do that I want to do! In You alone can my dissatisfaction be erased.

Tuesday, March 15

YOU CAN'T

Jeremiah 4:30

What do you mean that you dress in scarlet, that you deck yourself with ornaments of gold . . . In vain you beautify yourself.

Alchemy failed because it was based on an impossible premise. Man found out that lead simply cannot be converted into gold. But man, in his longing to improve his personal, and especially his spiritual, condition has to learn by experience that he cannot change himself. Only God has the power to do it for him. The Impotent man who lay sick for thirty eight years confessed his inability to get himself into the pool of healing. It required the power of Jesus who said to him, "Rise, take up your pallet, and walk."

How simple it is, O God, to cover our need with the garments of man-made answers, or to still our longings with the golden ideas of self-help. Yet what folly! In vain do we make ourselves fair. With You alone rests the answer to our needs.

Wednesday, March 16

GOD IS ABLE

2 Corinthians 9:8

And God is able to provide you every blessing in abundance, so tha may always have enough of every and may provide . . . for every work.

If we have any imagination at a have no difficulty in transmuting t chemist's idea to the truth that Go a sense, is an alchemist, the True Al ist. Man cannot change his own cond but God can change it. He can be cessful with us if we let Him do He wants to do in the way He wa do it. He can effect the change. Pau this conviction about God and he it with the Corinthians. "God is he said, "to provide you with blessing."

Here is our answer, gracious F We believe we cannot believe, exce Your power; we cannot improve selves but we can give ourselves o You; we cannot make much of lives of ours but You can. Teach believe that You are able. Amen.

+

Thursday, March 17

INTO HIS CHILDREN

John 1:12

But to all who receive him, who believed in his name, he gave power to become children of God.

God is able to change the base metal of man as he finds him into the gold of sonship with the Father. Written or unwritten the desire for a right relationship with God is present with all people. We want to change exclusion into inclusion and God alone is able to bring it about. The ladder of reform cannot do it because it is entirely an effort of man; the attempt to effect it by means of outward changes does not work because sinship is a matter of the heart. Those who receive Christ, who believe in Him, who are given this power—they are children of God.

What base metal I am, O Lord! How good I am for nothing except condemnation. Yet You have come to me with the powerful hand of Your redeeming love and have raised me up and said that I am Your son. Help me to walk in this newness of life. Amen.

Friday, March 18

INTO STRENGTH

2 Corinthians 12:9

"My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weakness, that the power of Christ may rest upon me.

God is able to change helpless pawns into empowered people. How often we have asked, "What is man that God is mindful of him?" We are puny in every sense, standing alone. In a day of bombs we are reminded that civilization can be wiped out in short order. In our personal lives we know our weaknesses. We are frightened when we appraise the demands of the assignment of the Christian life. Paul knew the source of his strength. It was the grace of the Lord Jesus.

Help me also to lean heavily upon the power of Your might, dear Father. In my own weakness may Your strength be manifest. I cannot stand alone, but I can stand on the foundation of my faith in You. Here is enough power to bring me safely home. Amen.

Saturday, March 19

INTO HOPE

2 Timothy 1:12

But I am not ashamed, for I whom I have believed and am su he is able to guard until that Da has been entrusted to me.

God is able to change dim h bright reality. He can bring us fr halting position of "I wonder," positive stand of "I know!" H so important to the Christian li if it were removed we would be di to the point of losing our minds. ham was sustained by hope. "I be believed against hope . . . N trust made him waver concerni promise of God, but he grew st his faith as he gave glory to Go convinced that God was able to d he had promised."

Make us grateful, blessed Jes the change that can be made in Your power; that we are made of God, given power from on hig tained by beckoning hope. May t cious alchemy be at work amon the glory of the Father. Amen.

Mind Has Changed . . .

Billy Graham Evaluates Decade of Evangelism

ly Graham evaluating his career over the last decade, has come to the usion that mass evangelism "is not the most ideal method" of proclaiming Christian message. However, he is convinced that this technique remains rtant because the "conscience of a community" can be deeply stirred in evangelistic campaigns.

ie widely-known American evangelist expressed these views in an article e Feb. 17 issue of *Christian Century,* undenominational weekly. The article one of a series by religious leaders How My Mind Has Changed." have come to face realistically the ts of mass evangelism," Mr. Gra- wrote. "There are many methods the Church can effectively use, mass evangelism is only one of . Yet it is an important one."

e asserted that he was convinced usade brings a new unity, a new n and a new sense of dedication to churches of the community."

am convinced that the conscience community can be deeply stirred n the churches in our great met- litan areas co-ordinate their efforts nass evangelistic campaigns," he "At the same time I must realis- y face the fact that the crusades no 'cure-all' for the Church or community.

Though lives are changed and some ches are revived, only a dent is lly made in a community."

r. Graham stated that while he "sick of statistics," he still felt "large numbers are transformed Christ" in his crusades.

he were not convinced of this, ontinued, "I would retire to my ntain home and spend the rest of days writing devotional literature armchair Christians."

r. Graham's mass evangelistic niques have become almost a per- l trademark. It was just ten years that his evangelistic work gained espread attention during a Los An- crusade. He became world fa- s as enthusiasts and critics fol- d his preaching to thousands in far-flung centers as London, New , San Francisco and Sydney, Aus- a.

The evangelist's article appeared as he was holding rallies in several countries of Africa. In it he wrote that "I have a deep longing to spend the rest of my days in a quieter life. Yet until God gives the signal I cannot change this evangelistic compulsion that drives me on."

Another change he has experienced, Mr. Graham stated, is that "my belief in the social implications of the Gospel has deepened and broadened."

"I am convinced," he said, "that faith without works is dead . . . the evangelist must not hedge on social issues."

Mr. Graham also declared that after ten years he has:

Recognized more clearly the "narrow limits" assigned the evangelist as a "proclaimer of the good news" of Christ.

Achieved "deepened" faith in the Scriptures as the Word of God.

Acquired increased confidence in the "ultimate triumph of the Kingdom of God."

Observed the "strange paradox" of a "revival of religious interest throughout the U. S. but an acceleration of crime, divorce and immorality."

But, he added, he remains optimistic that "an ultimate triumph for truth and righteousness is coming."

ALL OR NONE

A Dutch father in Amsterdam has given his newborn son the names of all twelve of Christ's Apostles, the Dutch Radio reports.

A registry office clerk argued with the father, saying the boy would have lots of trouble filling forms when he grew up, but the man insisted on all 12 names.

"CHURCHES FOR SALE"

In what may be a sign of the times, a leading Washington newspaper has inaugurated a regular standing heading "Churches For Sale" in its classified advertising section.

The Washington Post and Times-Herald has established the heading and given it a code number 105 between "Commercial Ground (104)" and "Commercial Property Loans (106)" on its "want ad" pages.

A spokesman for the real estate industry said that an estimated 250 churches have changed hands in the Washington area in connection with population shifts and new church construction in the last five years, an average of one a week. Many church edifices, outgrown or abandoned by congregations, are being sold through commercial real estate listings, it was reported.

Adventists Show Less Heart Disease, Cancer

Medical researchers, in a new report, have confirmed that Seventh-day Adventists, whose religion requires them to refrain from smoking and drinking, have a far lower incidence of lung cancer and heart disease than those who do not abstain from these practices.

The study by the Sloan-Kettering Institute for Cancer Research in New York, conducted in co-operation with eight Seventh-day Adventists hospitals, not only substantiates findings of an initial study issued two years ago, but suggests that cigarette smoking may have a deadly relationship to the type of sudden heart attacks that cut down many middle-aged men in their prime.

These attacks, technically known as "myocardial infarctions," are caused by blood clots which suddenly form in narrowed coronary arteries. They are a leading cause of death among men above 40.

Seventh-day Adventists have been selected for the study because the tenets of their religion strictly prohibit use of cigarettes, and nearly all members follow this rule faithfully. Thus, analy-

sis of the deaths which occur in Adventist hospitals provides a group of men and women who have not smoked to be compared with a normal cross-section of the population at large.

Ninety per cent of the patients in Adventist hospitals are drawn from the community. The study, which is continuing, compares death rates among non-Adventist patients, and their age at death, with death rates from the same diseases among Adventists.

As with other recent scientific studies, the death rate from lung cancer is found to be phenomenally lower among non-smokers than among those who use a pack or more of cigarettes daily.

In fact, the only two Adventist members who have died of lung cancer since the study began in 1957 were men who became converts in middle-age and had smoked heavily before giving it up to join the denomination.

Likewise, the only case of lip cancer found thus far involved a man who had smoked a pipe for years before joining the Church.

Cancer of all types involving the respiratory tract is found to be much less frequent among Adventists than other patients and so, for reasons which the researchers admit baffle them, are cancers of many other types, including nine of the 12 forms most common among women.

Bishop Bayne Assumes World Anglican Post

Episcopal Bishop Stephen F. Bayne, former head of the Diocese of Olympia, Wash., arrived in London to take over the new post of executive officer of the world-wide Anglican Communion to which he was named by the Lambeth Conference in 1958.

He became the first American Bishop in Church of England history to set up an office in Lambeth Palace, residence of the Archbishop of Canterbury.

Explaining his new duties at a press conference, Bishop Bayne said his principal responsibilities will be to act as executive officer of the Anglican Advisory Council on Missionary Strategy and to exercise general supervision on behalf of the Consultative Body

—RNS Photo

AT FIRST AUSTRALIAN CONFERENCE—The Rev. A. G. Herbert, an Australian Anglican delegate to the first National Conference of Australian Churches in Melbourne talks with Indian visitors, Miss Renuka Mukerji, principal of the Women's Christian College, Madras. 430 delegates attended the conference.

of the Lambeth Conferences over all matters affecting the welfare of the Anglican Communion.

The Lambeth Conference, which meets about every ten years, is a world-wide meeting of Anglican bishops and is so named because its sessions are held in Lambeth Palace.

Bishop Bayne told the newsmen with a smile that his job is "not to be bossy," and "if I had an ounce of power, my job would be ruined."

Stressing he had "no power to turn my job into an administrative bureaucracy," he said the Church's life was built on the idea of responsibility and freedom. National and regional Churches in the Anglican Communion, he stated, co-operate "not because they have to, but because they wish to."

Bishop Bayne was asked by reporters if he had any second thoughts regarding the endorsement given by the 1958 Lambeth Conference to medically-approved and "morally acceptable" methods of birth control to meet the "population explosion."

The question was prompted by the fact that the bishop had been chairman of the Lambeth Conference committee which submitted a report entitled "The Family in Contemporary Society" on which the Conference acted.

"I would not alter a word of report," Bishop Bayne said, "ex perhaps to underscore what we Limitation of the family, howeve only part of the problem. Limiting population is not a panacea. You not urge a nation to control popula without realizing that there are problems of economic and social

Define 'Fair' Campaign Standards for Candidates

Three prominent Protestant, Ro Catholic and Jewish leaders joine stressing that this country's relig teachings and democratic ideals for a national political campaign year without discrimination, preju or unethical practices.

They were Dr. Edwin T. Dahl of St. Louis, president of the Nati Council of Churches; Richard Car Cushing, Archbishop of Boston; Rabbi Max D. Davidson, of P Amboy, N. J., president of the S gogue Council of America.

In messages to the National Co ence of Christians and Jews, the defined standards for decent pol campaigns. The messages were leased by Dr. Lewis Webster J president of the conference.

Dr. Dahlberg, alluding to 196 a time of "special testing" in the warned that "democracy can be trayed by religious discriminatio dishonest and unfair practices in p cal campaigns."

Cardinal Cushing declared that one in America should be ridicul discriminated against because of race, color, religion, or place of tional origin."

Rabbi Davidson pointed to "Prophetic tradition" as the basis for the democratic principle all men, as children of God, ar dowed with dignity and worth.

"Every thoughtful Christian," Dahlberg said, "will find himsel der double obligation as citizen churchman to resist the danger" c crimination or dishonesty in elec

"This means, among other t that individuals must be active in state and national caucuses and ventions to support candidates tegrity and positive goals in with our spiritual aspirations," he

...y Shows Drop ...Mixed Marriages

...ed marriages between members ... United Lutheran Church in ...ca and Roman Catholics num... 3,343 in 1958—4.9 per cent low... ...n in 1952—according to a survey ... issued here by Dr. E. Eppling ...tz of New York, ULCA secre... ...nd statistician.

...-thirds of these marriages in ...vere performed by Lutheran pas... ...he ULCA official said.

Reinartz also said the 1959 sur... ...pported previous statistics show... ...at four times as many Roman ...ics join the United Lutheran ...h as ULCA members join the ...ic Church. It disclosed a gain ...66 in baptized members from ...n Catholic congregations, and a ...s of 868.

...tled the "Manifested Life of the ...egation," the report is based on ...58 parish records of 87 per cent ... 4,500 ULCA churches in the ...nd Canada.

...Luther Translations

...y translations of Martin Luther's ...gs in Finnish, German, English, ..., Spanish, Swedish, Japanese ...Hebrew are in various stages of ...tion, the Lutheran World Fed... ...n said in Geneva.

...id the French, Spanish, Japanese ...Hebrew versions will be the first ... Reformer's works in those lan...

...hree-volume edition of selected ...gs by Luther has just been com... ... by the State Lutheran Church ...land.

... German translation will have ... than 100 volumes, while the ...American one will have 55. The ...h version is being published in ...S. at the rate of four books a ... by Muhlenberg Press of the ... Lutheran Church in America ...Concordia Publishing House of ...Lutheran Church—Missouri ..., with the last volume expected ...completed in 1970.

...France, the fourth book of a ...ume French edition is due to appear soon under the auspices of the National Alliance of the Lutheran Churches of France. Completion is expected by the end of 1964.

Work on the Spanish and Hebrew translations is expected to be started in the near future. The Spanish version, a $60,000 undertaking, will be underwritten by four North American member Churches of the LWF and the Missouri Synod.

Japan's Christian Literature Society, which last year published some of Luther's works, is planning to translate and issue a much larger selection of his writings.

U.S. Asked to Release Lutheran Church Property

Congress has been petitioned by the Virgin Island legislature to pass special legislation relinquishing title of the United States to three Lutheran churches and two parsonages which the government did not know it owned.

The unique Church-State issue arises out of the treaty between Denmark and the United States by which this country acquired title to the former Danish West Indies, Jan. 17, 1917.

Congregations formerly affiliated with the Danish State Lutheran Church on the islands use the churches and parsonages.

Under the 1917 treaty, the U. S. government acquired title to all Danish crown lands and buildings. It was realized at the time that this included the property of the Danish State Lutheran Church, for the Senate, in giving its consent to the treaty, added a reservation that "the convention shall not be taken or construed as imposing any trust upon the United States with respect to any funds belonging to the Danish National Church in the West Indies . . . nor as imposing upon the United States any duty or responsibility with respect to the management of any property belonging to said Church, beyond protecting said Church in the possession and use of said Church property."

A further provision of the Senate reservation required that the treaty be brought "clearly within the constitutional powers of the United States with respect to church establishment and freedom of religion."

However, neither in the treaty nor in subsequent legislation was it ever specified that title to the Church property was transferred to the congregations, although for 43 years, members of the churches had assumed that they owned their edifices and parsonages.

The Board of American Missions of the United Lutheran Church in

PROTESTANT POLICE UNIT—Inspecting an emblem for the newly-organized "legion of Cornelius," a Philadelphia religious group for Protestant policemen and other law enforcement agents, are (left to right): William Vogt, a Lutheran who is a juvenile aid officer and president of the group; the Rev. W. Carter Merbreier of St. Matthew's Lutheran Church, who laid the groundwork for the organization; and Police Commissioner Thomas J. Gibbons of Philadelphia.

—RNS Photo

America asked the Danish government in 1958, through the U.S. embassy in Copenhagen, for a legal opinion as to ownership of the Church properties. It was advised that, under a Danish law of 1906, title rested with the Crown, and was transferred to the United States in 1917 subject only to the qualification that the congregations remain "undisturbed in their use of said properties."

Accordingly, it will take a special act of Congress to clear the title, the Virgin Islands government lacking such authority. The Virgin Islands legislature has petitioned Congress to take such action.

More Women in LWF Agencies Asked

More women members in Lutheran World Federation agencies and assemblies was urged in Berlin by its Commission on Stewardship and Congregational Life.

The commission recommended to the federation's Executive Committee at its meeting that in the future women be appointed to each of the LWF's seven commissions and two committees. At present only the stewardship agency has women members—three.

In its report the commission also asked that member LWF Churches include women in their regular delegations to the federation's assembly at Helsinki, Finland, in 1963.

The report also suggested that at least one youth be included in each delegation "provided the quota of a Church allows it."

Distant Members Have Better Attendance Record

Members who live farther from church are more regular in their worship attendance than those who live nearer by, according to a recent survey by four Lutheran Church bodies.

Congregations in which more than half of the members resided five or more miles from the church reported an average attendance of 54 per cent of their confirmed members, compared to 45 per cent average attendance in congregations with over half of the membership living within walking distance.

Washington News Notes

Lutheran General Outlines Chaplains' Job—At the Pentagon, top-ranking Army chaplains met for a week-long session. From all over the world these leaders of chaplains came to hear experts and discuss common problems. A special treat was provided for them when they heard their highest uniformed chief give the opening address.

General Lyman L. Lemnitzer, the Army's chief of staff, called the role of the chaplain absolutely vital. He stressed that the Army, more than any other of the Armed Forces except the Marine Corps, relies on men rather than machines. Thus the total strength of the land-geared force is no greater than the total of their strength.

A Lutheran, General Lemnitzer asserted that the fundamental responsibility of the chaplain is his role as guide and mentor. The Army looks to him to make the greatest contribution, by precept and example, to the development and reinforcement of the moral strength of the members of the Army, the 60-year-old chief of staff said.

Error Coins New Word?—A typesetter's slip in a Washington newspaper resulted in the addition of a new word to "Washingtonese," the vocabulary peculiar to the nation's capital. The **Post** and **Times-Herald** inadvertently coined the word "lopitics."

It all began when Defense Secretary Thomas Gates, who has been under fire for substituting estimates of Russian intentions for their actual military capabilities, defended himself before a Congressional committee. To those who hinted this downgrading of the Soviet threat might have political motivation, he answered that "no politics whatsoever" was involved.

Scrambled type changed "politics" to "lopitics." A reader seized on the mistake, and suggested that the new word be defined as low politics. With an election coming up, this word is likely to become current jargon.

Children Like Religious TV—In recent months a dedicated Lutheran woman has been bringing children of the national capital area closer to God by appearing on a local television program just before they leave for school. Professionals of the picture tube medium maintain that holding the interest of six to nine-year-olds demands something special. Mrs. Mary Pitts on WMAL-TV's "Thoughts of God" provides that extra quality which keeps this age group of the Washington population glued to their sets for ten minutes just before eight on Mondays and Wednesdays.

She reads stories, has guests, and talks—but as her voice and personality come into the children's living rooms they become unusually quiet with that rare "reverence" paid by little ones to those whom they truly respect.

A member of St. Peter's, a congregation of The United Lutheran Church in America, Mrs. Pitts calls the Junior choir which she has been directing there for the past five years "my angels." People like to hear them sing on TV, she observed, because the youngsters feel God's presence as they sing and are "really giving a message, not just singing."

Mrs. Pitts is loved by the children because they sense her closeness to God. It is this along with her humble approach as a volunteer television moderator which has led many to acclaim her as one of the outstanding personalities in religious TV in the capital city.

By Robert van Deusen and Charles de Vries

ninate Six
o Seminary Faculty

. Morris Wee of Madison, Wis., Dr. Olaf Hansen of Tokyo, Japan, been nominated for full profes- ip at Luther Theological Semi- St. Paul, Minn.

ree seminary teachers were also mmended for associate professor- at the meeting of the Board of stian Education of the ELC and Church Council this month. Dr. n N. Rogness, president of the nary since 1955, also was nominat- or another six-year term.

ections for the positions will be ucted during the ELC's final gen- convention in Minneapolis, April .

. Hansen has been missionary to n since 1949, and earlier spent years as a missionary to China. was nominated for the field of matic theology.

. Wee, pastor of Bethel Church, ison, Wis., was president of Carth- College in Carthage, Ill., in 1950- He also has been traveling secre- for the World's Student Christian ration, and chairman of the ELC's d of Christian Education.

Nominated for associate professors at the seminary were the following:

The Rev. Wendell W. Frerichs, in the field of Old Testament.

Dr. Roy A. Harrisville, in the field of New Testament studies.

The Rev. Kent S. Knutson, systematic theology.

Women's Auxiliary Votes $1,500,000 Contribution

An interim board has agreed that The American Lutheran Church Women should contribute $1,500,000 to the benevolence budget of the proposed new church next year.

Free-will offerings at meetings of the new women's auxiliary will be relied upon to raise the amount, said Miss Arna Njaa, director of stewardship for The ALCW board, after a meeting in Chicago Jan. 29-30.

The 1961 budget was recommended for final action to the constituting convention of The ALCW, scheduled for July 9 and 10 at St. Olaf College, Northfield, Minn.

The American Lutheran Church Women will be formed from present women's auxiliaries of the American Lutheran Church (ALC), Evangelical Lutheran Church (ELC), and the United Evangelical Lutheran Church (UELC).

The 2,200,000 members of the three church bodies unite in late April into The American Lutheran Church.

The $1,500,000 contribution of The ALCW will be the largest non-congregational source of income in the tentative $18,102,254 benevolence budget of the proposed new church.

Women's organizations of the three church bodies raised about $1,390,000 last year, Miss Njaa said.

"We are discouraging all money-making devices in order to reach this goal," Miss Njaa said. "We want the amount to be raised in free-will offerings of the individual members during their meetings, in accordance with the stewardship teachings of the church."

Parkland Church Dedicated

Trinity Lutheran Church, located adjacent to the Pacific Lutheran College campus in Parkland, a suburb of Tacoma, Washington, recently completed a 10-year building program which has included the erection of two parish halls, a sanctuary and a chapel.

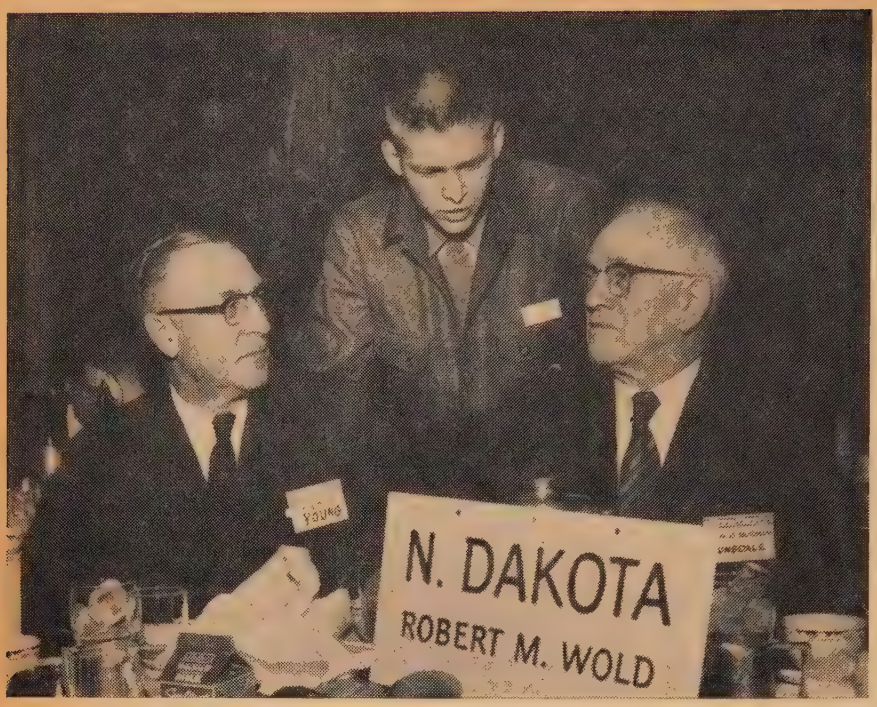
The parish house and chapel were completed in 1950. The second parish unit was built in 1957. The old sanctuary was then razed and a new one begun on the site which is adjacent to the parish units.

The new sanctuary dedicated last month seats 774 persons in the pews, and can handle 176 more in the narthex and aisles. There are 40 Sunday school classrooms in the two parish units. There are three social rooms, two pastors' offices, a secretary's office and a parish worker's office and workroom. The chapel, which has a small pipe organ, seats 175. There is a nursery, and an apartment for the custodian. Total floor space for the church plant is 34,072 square feet.

Dominating the entire plant is a huge 98-foot prestressed concrete bell tower, topped by a 19-foot cross.

The Rev. Erling C. Thompson has been head pastor at Trinity since 1954, and in 1956 the Rev. John Skepstad was called as his assistant.

Trinity Church, Parkland, Wash. (See also front cover)



—NLC Photo

ELC SCOUT IN WASHINGTON—A Lutheran Eagle Scout from North Dakota bends the ears of both Senators from his state while visiting the nation's capital recently. Scout Robert M. Wold, 17, a member of St. Olaf Lutheran Church (ELC), Devil's Lake, N. Dak., represented his state when 50 boys visited Washington to present their report of 50 years of scouting to the nation. The Senators are Milton Young (left) and C. Norman Brunsdale, who is also a member of the ELC.

Obituary

The Rev. Louis L. Masted died
7. He had been living in Fran
Park, Ill., since retirement. He
born March 12, 1875, in Norway
immigrated in 1881. He attended
lington Business College, Red W
Seminary, the University of Minne
and the United Church Semin
After ordination in 1900 he se
pastorates in New York City; Freer
S. Dak.; Sawyer, Amherst Junc
Milwaukee, and Wittenberg, Wis.;
Newark, Ill. Later he served on
interim basis at East and West K
konong, Orfordville, Westby, and C
Valley, Wis.; Duncombe and Radd
Iowa; Fortuna, Calif.; Renton, W
and Toronto, S. Dak. He was
chaplain at the Skaalen Sunset H
He is survived by his wife, Esther,
daughters, and three sons who
ELC pastors, Harold, Julius, and I
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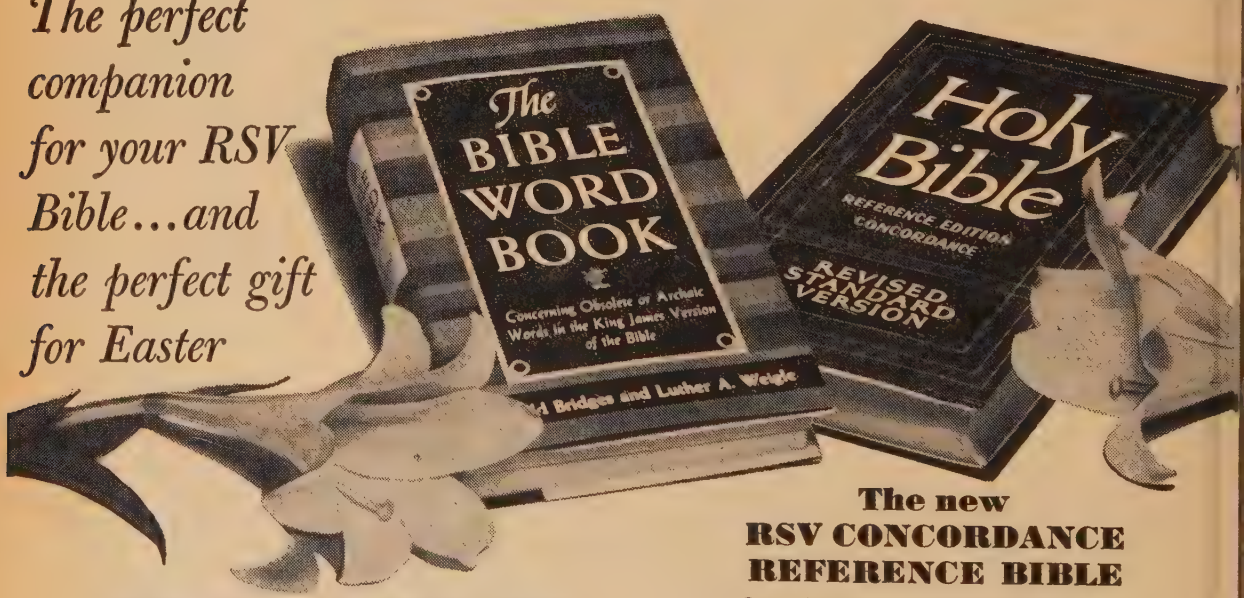
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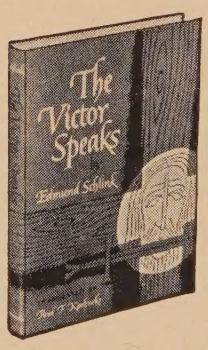

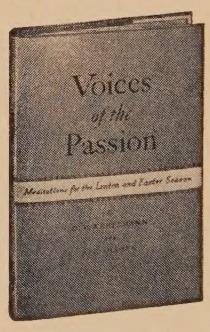

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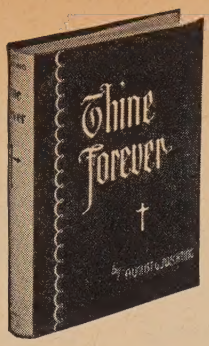

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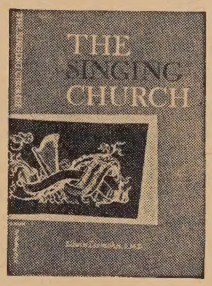

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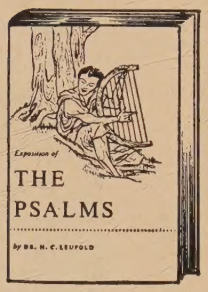

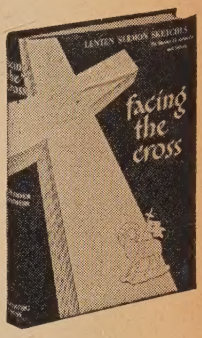

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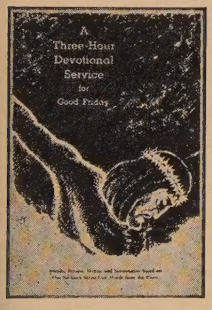

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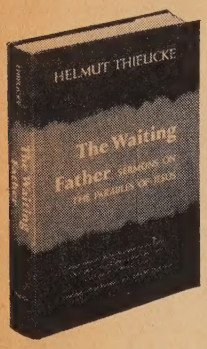

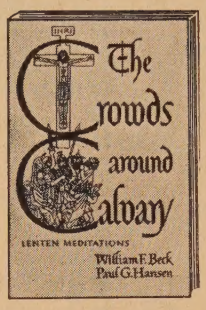

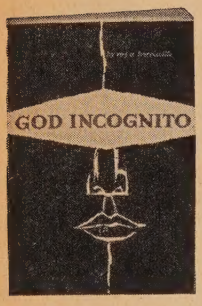

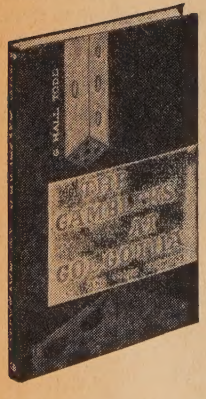

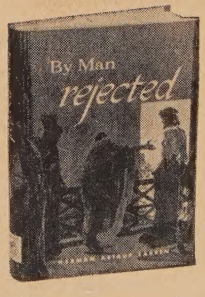

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